



Catholic Faith, Life & Creed

A Complete Catechesis for Christian Living

Breaking Open the Word
Mary Birmingham

24th Sunday of Ordinary Time | Year B



James Tissot, Jesus and Peter, 1886-1894



Begin with the Sign of the Cross

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Opening Prayer

Option 1: Use Opening Prayer from the Sunday Liturgy. (Found in your parish Sacramentary.)

Option 2: Use the prayer provided below.

To The Heart of Jesus

(By Blessed Miguel Pro, S.J.)

Does our life become from day to day more painful,
more oppressive, more replete with sufferings?

Blessed be He a thousand times who desires it so.

If life be harder, love makes it also stronger,
and only this love, grounded on suffering,
can carry the Cross of my Lord, Jesus Christ.

I believe, O Lord, but strengthen my faith,

Heart of Jesus, I love you, but increase my love.

Heart of Jesus, I trust in you,

but give greater vigor to my confidence.

Heart of Jesus, I give my heart to you,

but so enclose it in you

that it may never be separated from you.

Heart of Jesus, I am all yours,

but take care of my promise so that I may be able
to put it in practice

even unto the complete sacrifice of my life.

Catholic
**Faith, Life
& Creed**
Version 2.0

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Breaking Open the
Word worksheets
connect with *Catholic
Faith, Life, & Creed*
Doctrinal Sessions.

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Sharing Faith

Liturgical Context

- ▶ Today's liturgy begins the slow movement toward the fulfillment of Jesus' ministry that we will proclaim and manifest in the weeks ahead as the liturgical year winds down.
- ▶ Jesus predicts his own death and Peter will have none of it. Peter refuses to embrace the Messiah Jesus was; he preferred the messiah of his imaginings.
- ▶ The liturgy is a lesson in what it means to love with a self-sacrificing love.

Catechist invites participants to respond to the following questions in groups of two, and then surface insights in the wider group.

- ▶ What spoke to your heart in today's liturgy?
- ▶ What reading, symbol, music, homily, spoke to you and why did it speak to you?

First Reading: Isaiah 50: 5-9

If time is a consideration, omit reflection on one or both of the readings; simply make a statement about the reading such as:

- ▶ This reading from the prophet Isaiah looks forward coming of the Messiah and is connected to Jesus' prediction of his passion and death in the Gospel.
- ▶ Today's pericope is chosen to accompany the Gospel because it looks forward to Christ, the Suffering Servant who gave his life for the many.
- ▶ Jesus predicts his passion and death in the Gospel thus it is a fitting choice. It is also the appointed first reading for Palm Sunday of the Lord's Passion.
- ▶ The Jewish context for this reading is the exile. This is from the third section of Isaiah that was written after the exile.
- ▶ People were still in exile and rejected the prophet's hopeful message to them.
- ▶ They doubted that they would be restored and subsequently allowed to return to Israel.
- ▶ They doubted the Lord's promise proclaimed through Isaiah.
- ▶ Isaiah insisted that Israel would indeed be restored.
- ▶ The people were weary and had had enough of his pie-in-the-sky predictions of a better day to come.
- ▶ Isaiah would not be silenced—God insisted he speak his word to the people and speak he did—Isaiah would not, could not be silenced. God's word would indeed go forward.
- ▶ Isaiah believed that God would accomplish what he promised.
- ▶ God would vindicate him and prove to the people that his words to them were true.

- ▶ It was easy for early Christians to see the Christ event in the four Suffering Servant songs of Isaiah. They were and are understood as a *type (a form of foreshadowing)* of the Messiah.
- ▶ Early Christians easily saw the connection-- Christ was/is that Servant whose beard was plucked and whose face was not shielded from spitting.
- ▶ They understood his sacrificial death to be embodied in the life of the Servant who gave his life for the many.
- ▶ The Servant spoke with authority and with dignity. His spirit remained strong in spite of torture at the hands of his oppressors.
- ▶ He remained steadfast because of his complete faith in God.
- ▶ The Servant believed he would be vindicated by God's mighty hand and that God's salvation would be accomplished in and through his servanthood.
- ▶ The Servant believed that in spite of evidence to the contrary and in spite of the horror of his situation, God's plan of salvation was being fulfilled.
- ▶ Endurance is borne of such trust. God resides in human weakness and supplies what the human heart cannot supply.
- ▶ Jesus went to his death as a result of his obedient, submission to his Father's holy will.



Mystagogy

reflection on the mysteries

Catechist invites participants to respond to one or more of the following questions in groups of two, and then surface brief insights in the wider group. If time allows, catechist shares from his or her own life experience.

- ▶ What is the Good News for us today in this reading?
- ▶ What is there about this reading that captures your imagination?
- ▶ What does this reading teach us about Jesus, the Suffering Servant of God?
- ▶ What does this reading teach us about his relationship with us?
- ▶ What does this reading teach us about our/my relationship with God?
- ▶ Have you ever been in a situation in which you simply had to put your trust in God? What was the outcome? What did it teach you about God's relationship with you?
- ▶ "Endurance is borne of such trust. God resides in human weakness and supplies what the human heart cannot supply." In what way if any do you relate to this statement? Do you believe it? Do you know anyone for whom this is a true statement? What does it teach us about God?
- ▶ Put yourself in Isaiah's place. There was simply no evidence that his words were true, yet he spoke them with passion and total conviction. What are the implications for us today when it comes to living our own life as a disciple of the Lord?
- ▶ In what way are you able to relate this reading to your own life experience?

Second Reading: James 2: 14-18

If time is a consideration, omit reflection on one or both of the readings; simply make a statement about the reading such as:

- ▶ **The author of James presents his catechism on faith and works.**
- ▶ Today's reading is the third in a five-week series in which we will hear passages from the Letter of James in the liturgy.
- ▶ As stated last week this letter is known as one of the seven general epistles or "Catholic" letters; they are not written to a specific community. It is a moral exhortation reminiscent of the wisdom books of the Old Testament. There are also echoes of Greek Stoicism, a baptismal liturgy and profession of Christian faith.
- ▶ The above influences notwithstanding, the letter is definitively Jewish in origin and was written for Jewish Christians.
- ▶ While debate abounds, it is widely believed that James was the leader of the Jerusalem church. There is also a possibility that James was a pseudonym, or a ghost-writer and interpreter of James.
- ▶ Today's reading deals with the difference between faith and works. Christian denominations have argued about this issue from the very beginning of Christianity.
- ▶ Various factions passionately defended their position. Some believed it was more important to follow the Law than to worry about faith. Faith had little to do with salvation; one need only strictly adhere to the Law.
- ▶ Others believed that the Law was secondary and that faith was primary for salvation.
- ▶ James presents his catechism on the subject.
- ▶ Rather than present a theological discourse he posited an example.
- ▶ If someone were to meet a hungry or naked person and only offer kind words and no concrete help, that person adds to the suffering of the person and does nothing but create more harm and bitterness.
- ▶ In other words, those who have faith and are willing to express it, but who do not put their faith into practice—a conscious act of love—are demonstrating that in reality they have no faith at all. Faith leads to loving service. "Actions speak louder than words."
- ▶ God will judge humanity by the way in which the people loved one another or failed to love one another.
- ▶ What does Paul have to teach us about this same issue?
- ▶ Paul insisted that people were not saved on their own merit—salvation was a freely given gift from God. One cannot save himself or herself based on exact adherence to the Law.
- ▶ Scripture and tradition call for the harmonious blending of faith and works.
- ▶ We are to love God with our entire heart and soul and in response to such an amazing, freely given gift, we can do no less than respond in love.
- ▶ Adherence to the Law and the good works that flow from that is an act of love and an outgrowth of our gift of faith.



Mystagogy

reflection on the mysteries

Catechist invites participants to respond to the following questions in groups of two and then surface brief insights in the wider group. If time allows, catechist shares from his or her own life experience.

- ▶ What is the Good News in this reading?
- ▶ How would you describe your faith? What does it mean to you?
- ▶ In what way do you respond in good works to the faith you have been given?
- ▶ What does it mean to you that we are saved through faith and works?
- ▶ In what way are you or your community a living witness to the Gospel in your neighborhood or community? In other words, in what way are your works a living sign in your community?
- ▶ In what way, if any, can you relate to the teaching in this reading?

Gospel: Mark 8: 27-35

Read or summarize the Gospel, perhaps provide a copy of the text for further reflection.

Gospel Exegesis

For those catechists who prefer an abbreviated interpretation of the Gospel refer to the bulleted points that follow and then choose questions for your reflection found at the end of the entire exegesis. (Please note: catechist may intersperse the questions at the end of the exegesis throughout your presentation where appropriate.)

Catechist invites participants to respond to the following questions before presenting the exegesis.

- ▶ What specifically touched you in this Gospel?
- ▶ What does this Gospel mean to you?

Abbreviated treatment of the Gospel:

- ▶ Mark answers Peter's question in this vignette, "Who is Jesus?" And Peter posits his own answer: "You are the Christ."
- ▶ Peter proposes that Jesus is the *Long-Awaited One*, the *Anointed One*, the *King of all Kings*, the *One Who was foretold* by the prophets.
- ▶ Jesus responds that he is indeed the *One*, the prophesied *King*, but not the king of their imaginations.
- ▶ He is the *One* who must suffer.
- ▶ Jesus' proclamation of the Suffering Messiah is the first time anyone ever suggested that the long awaited Messiah would be a suffering Messiah.
- ▶ Isaiah spoke of a Suffering Servant, but no one before Jesus ever associated the Messianic hopes with a future personage who would bear great suffering.
- ▶ Jesus, however, insisted that the *Son of Man*—the divine messianic figure of the Book of Daniel (7: 13-14) **must** suffer. He referred to himself as that Son of Man.
- ▶ Such a concept was completely alien to Jews. According to their myth and

folklore the Messiah was coming to battle evil and correct the unjust structures of the world. It was beyond the corporate imagination of the Jewish people that the Messiah could possibly accomplish this through apparent defeat, death and abject failure.

- ▶ Jesus associated himself with that suffering, death and seeming failure.
- ▶ By saying he **must** die he was indicating that he took it upon himself willingly.
- ▶ Jesus could have played into Israel's corporate imagination by telling Peter and his disciples that he would fight and ultimately he would die, but instead he told them that the reason he came in the first place was to die.
- ▶ He turned their world upside down. Their messianic expectations were thrown into complete disarray. What Jesus was telling them was completely inexplicable to them—absurd!
- ▶ We are told that Peter **rebuked** Jesus—language that Jesus used when he cast out demons.
- ▶ Peter's reaction to Jesus' insistence that he must die prompted the **strongest** emotion in Peter. He, Peter, rebuked Jesus—how incredulous! How dare he?
- ▶ Jesus insisted that he had to die if the world had any hope of renewal and rebirth.
- ▶ Why?
- ▶ The answer lies in the basic human phenomenon of true unconditional love.
- ▶ Human beings are not capable of the purest form of this type of love. Some people are more capable than others, but no one can love in love's purest form.
- ▶ We enter into relationships that feed us, nourish us, affirm us and tell us we are lovable. We invest ourselves insofar as we can anticipate an expected return on our investment. Crude as it sounds, no one is capable of unadulterated, unconditional love. We strive for it, but we fall short to varying degrees.
- ▶ We spend a lifetime searching for authentic, true love but we are incapable of giving it.
- ▶ The antidote for this very human condition is to be loved by someone who has no need of our love in return—someone who is willing to pour himself out in love for us—to love us unconditionally, completely and radically—someone who loves us for ourselves—not for what he will get from us in return for our love.
- ▶ Such love is freeing and vindicating; such love shows us at the deepest level of our being that we have intrinsic value—not for what we can give, but for who we are.
- ▶ Such love is not only liberating it makes it possible for us to love like we were loved—a self-sacrificing, other-centered love.
- ▶ Jesus loves us so thoroughly—no strings attached—for who we really are—our authentic selves (the self that only God truly knows) and has absolutely no demands (as we do) for our love in return.
- ▶ God/Jesus already knows and is embraced, imbued and immersed for all eternity in this luminous love in the relationship between Persons of the Trinity.
- ▶ Jesus gives us the love he already knows in the intimacy he shares with Father and Spirit.
- ▶ Jesus/God knows what true joy, true fulfillment and true love is. Within the Persons of the Trinity there exists all the love, joy, peace and fulfillment the

- human race could ever want or need as well as all that we lack within ourselves.
- ▶ Jesus' love enables and empowers us to love him more--and our attachments (material things, power, prestige, idols) less.
 - ▶ God does not need us. We need God. The only reason God sent his Son to redeem us, therefore, is true love—love in its most raw, pure, unadulterated form.
 - ▶ When we understand this at the deepest level, we are freer to love more authentically. We manipulate less, we bargain less and we become more patient, accepting and vulnerable in the love relationships of our lives.

This brings the abbreviated interpretation to a close. Refer to the questions at the end of the entire exegesis and choose the appropriate questions for your reflection.

Further elaboration of the Gospel:

The following exegesis is provided for your further and continued reflection.

- ▶ In addition to the above material there are several other interesting elements in this Gospel for our reflection.
- ▶ Let us consider for a moment why Jesus **must** die. There is also a legal reason that the early Fathers debated through the centuries that can be summed up in modern terms.
- ▶ Imagine for a moment that your friend broke your television set. You have several options in reply. You can ask him to pay for it, or you can forgive the debt and tell him that he does not have to have to pay for it.
- ▶ What happens to you if you forgive the debt? You have to go out and buy another television set or live without one. Either you forgive the debt and absorb the cost or you ask your friend to pay.
- ▶ This scenario can also apply to situations such as betrayal, loss of happiness, loss of reputation, etc. No matter the loss, a debt is created. Justice hangs in the balance. The person who robbed you of whatever you were robbed of, owes you a debt.
- ▶ You can exact payment by hurting the person the way you were hurt, you can bring about their pain and suffering for what they did to you; you can exact painful retribution and in the process you become cold, distant and give in to the evil that was perpetrated against you. The dark side wins.
- ▶ The other option is forgiveness. It is not easy. It is easier to obsess over retribution and seeking revenge. In the interest of forgiveness, however, you do not give sway to those inclinations.
- ▶ Why is it so difficult to forgive? Society's idea of human justice asserts that revenge and retribution is the logical course of redress for wrongs perpetrated against us.
- ▶ Thus to truly forgive is very difficult and often painful. Why?
- ▶ Getting back to the original debtor--rather than exact vengeance on the offender, you absorb the debt that is owed to you. Your forgiveness costs you something. You do not get your TV, lost reputation or your lost happiness back by robbing the offender of his.
- ▶ True forgiveness is an act of self-sacrifice. It involves suffering.
- ▶ The debt does not go away—someone pays—either the offender or you.
- ▶ The only way to truly right the wrong and restore the situation is by forgiveness.

- ▶ When we approach the offenders in our life with revenge in our hearts chances are they will ignore us or seek further vengeance against us.
- ▶ If we seek revenge we leave the door open for the cycle of revenge to continue.
- ▶ The only way we can bring about true reconciliation—that is, to get the offending party to enter into reconciliation is by approaching the offending party with true forgiveness in our heart. Such forgiveness has the potential to bring about conversion and help the offender acknowledge culpability and seek forgiveness in turn.
- ▶ Even if your offers of forgiveness are spurned, at least the cycle of vengeance is interrupted.
- ▶ The bottom line? Forgiveness always costs the one who forgives something; it always involves self-sacrifice and suffering. The only way wrong can be righted is for the one who has been wronged to absorb the cost of the debt.
- ▶ Thus, when God tells us that the only way our sins—our debt—can be paid is by the forgiveness of the *One* that was sinned against, he means that he/Jesus must absorb the debt by forgiving the sinner. The debt will be paid—justice demands that it be paid--either humanity will pay the price for their sins, or he/Jesus will absorb them. To absorb them involves suffering—either humanity suffers for their sins or he/Jesus will.
- ▶ The only way the debt of our sinfulness can be paid is for Jesus to suffer and die—absorb the debt himself. That is why Jesus tells us today that he **MUST** suffer.
- ▶ Why such a violent death?
- ▶ The author of Hebrews reminds us that the remission of sins can only come about through the shedding of blood. (9:22). Blood refers to life offered freely or life taken before natural death—martyrdom—the greatest gift anyone can ever give another in this world.
- ▶ Jesus gave his life—the ultimate gift.
- ▶ Jesus was innocent yet was given a death sentence.
- ▶ The religious leaders should have been voices for justice but instead conspired to have him killed.
- ▶ The Roman authorities should have demanded justice, but instead gave in to the crowd and sentenced him to an unjust death.
- ▶ The image of Christ on the cross indicts all such corrupt systems of the world—religious and secular--drunk with power—corrupt bodies who care more for serving the status quo of their own structures rather than the justice they were commissioned to serve.
- ▶ When both systems condemned Jesus they indicted themselves—they indicted the world.
- ▶ Jesus' death laid bare the pervasive nature of sin in the world—personal, corporate, structural, systemic and social.
- ▶ Yet in spite of all that, Jesus' death revealed God and the kingdom Jesus came to inaugurate.
- ▶ Jesus' seeming failure was transformed into salvation for the world.
- ▶ Jesus won through losing.
- ▶ He stared torture and tyranny in the face and offered forgiveness.

- ▶ He did not come to wield divine power to smite his enemies as everyone anticipated; he gave up his power and in the end was vindicated.
- ▶ He exposed horrid misuse of power--power that corrupts.
- ▶ Tyrannical power structures control the masses by threatening the worst thing that can happen to a person—the threat of death.
- ▶ Jesus' death and subsequent resurrection reminds us that death is not the worst thing that can happen to us. As a result of Jesus' resurrection, death lost its sting.
- ▶ We can love as Jesus taught us to love no matter where it leads because we never have to fear death again.
- ▶ Jesus tells us that we must lose ourselves—give up our attachments, cling to him and love as he taught us to love.
- ▶ We are to take up our cross and do what he taught us to do—live, love and die unto death.



Mystagogy

reflection on the mysteries

Catechist invites participants to respond to ONE or MORE appropriate questions (as time allows) in small groups of four. Use the last three or four minutes to surface their insights in the wider group. Catechist responds by sharing his or her own experience. See appendix for an example. (@ Ten-twelve minutes)

- ▶ What is the Good News in the Gospel?
- ▶ What is the lesson in this Gospel?
- ▶ What are the primary themes in this Gospel?
- ▶ Put yourself in Peter's place. He understood Jesus to be the Messiah, but he still clung to his own idea of what that meant. He wanted a Messiah of his own making. In what way do you relate to Peter's problem in today's Gospel? Has God ever not lived up to the expectations you had of him? What does that teach us about God's relationship with us?
- ▶ How would you describe and define love?
- ▶ How is the love that Jesus has for you different than the love you have for others? In what way does Jesus teach us to love more authentically?
- ▶ "When we understand this at the deepest level, we are freer to love more authentically. We manipulate less, we bargain less and we become more patient, accepting and vulnerable in the love relationships of our lives." What does this mean to you and have you ever experienced it in your own life?
- ▶ What does the following statement mean to you and in what way does this relate to your own life? "We are to take up our cross and do what he taught us to do—live, love and die unto death."
- ▶ Who in our world are treated unjustly as Jesus was treated unjustly? Who are the people who are treated unjustly in order for the power structures in our world to

maintain control over us? Is this a phenomenon that we only see in foreign countries or are there people in our midst who are similarly treated unjustly? What should our response in love be?

- ▶ In what way if any, can this story speak to us today?
- ▶ In what way, if any does this Gospel challenge a behavior or attitude in your life?
- ▶ In what way does this Gospel invite us to be better disciples?

Catechist invites participants to reflect on the following question in the group or in their journal.

- ▶ After reflection on today's liturgy, what one thing is God asking of you at this time in your life?
- ▶ What obstacles stand in the way of following God's call?

Concluding Prayer

*PRAYER of
BLESSED GIANNA BERETTA MOLLA*

O Jesus, I promise you to submit myself
to all that you permit to befall me,
make me only know your will.
My most sweet Jesus,
infinitely merciful God,
most tender Father of souls,
and in a particular way of the most weak,
most miserable,
most infirm which you carry with special tenderness
between your divine arms,
I come to you to ask You,
through the love and merits of your Sacred Heart,
the grace to comprehend and to do always your holy will,
the grace to confide in you,
the grace to rest securely
through time and eternity
in your loving divine arms.

OR

Minor rite: Blessing: 95-97.

APPENDIX

- *Put yourself in Peter's place. He understood Jesus to be the Messiah, but he still clung to his own idea of what that meant. He wanted a Messiah of his own making. In what way do you relate to Peter's problem in today's Gospel? Has God ever not lived up to the expectations you had of him? What does that teach us about God's relationship with us?*

So many times I turn to God for answers to my prayers; so many times I want him to do what I want him to do. I want him to be the Messiah that fixes what is broken. I want him to be the Messiah that fixes what is unjust—the broken systems that keep those who need help from getting the help they need—I want him to make the world right.

Then I have my everyday “come to Jesus” meeting and I am reminded of today's Gospel. Jesus is not the Great Fixer come to make everything right in the world. He is not the Messiah of our imaginings—certainly not the Messiah Peter thought he was—a victorious warrior come to crash down the oppressing rulers and restore the glory of Israel.

There is a huge lesson in this. God walks with us in the darkness, in the tragedies, and in the failures of our lives. God helps us find redemption in the midst of such failures. God reminds us to take up our cross and offer the suffering of our lives—in love—for those who similarly suffer.

God tells us that he is not the Great Fixer, but he has empowered us to go out and in his name do what we can do to right the wrongs and fix what is broken and then when it can't be fixed to reach out to the victims who whose wrongs cannot be righted and simply love them—as he did—sometimes unto death.

Taking up our cross is an invitation to enter into the world of self-sacrificing love—to deny our attachments and to respond to the wrongs in our life with forgiveness and with love. It is not easy—it requires suffering, but with God at our side all things are possible.

I needed this word at this time in my life as I struggle right now with an issue of forgiveness. Have I completely yielded to it? I am a work in progress, but I know that unless and until I do, any lack of forgiveness on my part will be a millstone around my neck.

I know what it means to indulge in imaginary retributions for wrongs done yet have learned over time that such thoughts are a waste of time and counterproductive. Forgiveness is a process. Only Jesus can forgive with perfect love. I, however can, with his help, follow his example and forgive with a self-sacrificing love. It requires prayer and the willingness to absorb the cost, just as he absorbed the cost for us.



Connecting Liturgy with Catholic Doctrine

Possible doctrinal themes that flow from this week's
Liturgy of the Word and Eucharist

Twenty-Fourth Sunday in Ordinary Time

Isaiah 50: 5-9 | James 2: 14-18 | Mark 8: 27-35

Cross and Paschal Mystery
Jesus Christ
Incarnation
Creed
Sacrament of Reconciliation
Sin

Church and Ecclesiology
Church Structure
Morality
Moral Decision Making
Eucharist Series

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

CROSS AND PASCHAL MYSTERY

Jesus tells us that we must take up our cross and follow him. Jesus' way is the way of the cross and the way every believer must embrace. We are called to join the struggles of life to the cross of Christ and thus participate in his saving mystery. It is thus fitting that we focus our attention on what the Church teaches about the CROSS AND PASCHAL MYSTERY.

JESUS CHRIST

Today's Gospel is resplendent with Messianic themes. Jesus is the new Messiah—not the one that was expected, but a humble Suffering Servant of Isaiah. It is thus appropriate that we focus our attention on what the Church teaches about JESUS CHRIST.

INCARNATION

Today's Gospel is resplendent with Messianic themes. Jesus is the new Messiah—not the one that was expected, but a humble Suffering Servant of Isaiah. This is why the coming of the Son of God is the greatest gift God ever gave to humanity. Without the Incarnation there would be no death and resurrection. It is thus appropriate that we focus our attention on what the Church teaches about the INCARNATION.

CREED

Today's Gospel leads us into the mystery of Christian faith. The Paschal Mystery of Christ through his death and resurrection is the heart of the Christian kerygma. We can do no

less than profess our faith in so great a mystery. We profess that faith in every Eucharistic liturgy. It is thus appropriate that we focus our attention on what the Church teaches about the NICENE CREED.

MORALITY

Part of the responsibility to carry the cross and follow Jesus' example is to live a righteous life. Jesus shows us the way to live that ultimately leads us to the cross. We are motivated to act morally for so great a gift. This motivates the community's response to God and one another. It is thus important to focus our attention on what the Church teaches about Christian MORALITY.

MORAL DECISION MAKING

Part of the responsibility to carry the cross and follow Jesus' example is to live a righteous life. Jesus shows us the way to live that ultimately leads us to the cross. We are motivated to act morally for so great a gift. This motivates the community's response to God and one another. It is thus important to focus our attention on what the Church teaches about Christian MORAL DECISION MAKING.

EUCHARIST SERIES:

Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Thus any Sunday would be an appropriate time to focus our attention on the Eucharistic liturgy. This week we continue the series on the Mass. Today we will focus on part ____ of the Eucharistic Series.